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## REPORTS.

ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT.<sup>1</sup>

Vol. XLI, Heft 4.

The Ossetes are a tribe of about 120,000 souls, occupying the eastern slopes of the Caucasus range. They are a remnant of the ancient Iranian race, and have preserved many of the old Iranian customs and beliefs which died out in Persia under the influence of Muhammadanism. Schaṃyl, their last independent chieftain, only surrendered to the Russians in 1859. The Nart tales are the sagas of Ossete national life, corresponding to the Icelandic sagas. The best collection of these oldest heroic legends is by Vsevolod Miller, who committed them to writing in 1880, from the lips of the Ossetes in Vladikavkaz, Alaghir, and Sadon, and published them in his 'Ossete Studies,' with a Russian translation (Moscow, 1881). A most interesting summary, chiefly from Miller's studies, is given by H. Hübschmann on pp. 523-76.

The Narts are half men and half angels or heroes, whose deeds are sung to the accompaniment of a musical instrument like a violin. There are only a few Narts, who are said to dwell in one village in the mountains, on the river Sequola, crossed by a bridge leading to the village. H. gives text and translation of the 15 legends published by Miller.

A second chapter treats of the views of the Ossetes concerning life after death. The funeral oration by a relative of the deceased shows that their views are akin to those of the Hindus, Greeks, and Romans. The dead has the same wants as the living. This accounts for the burning of the sacrificial animal or a part of it, and for the libation on the fire of wine, 'that the dead may not hunger or thirst on his way to paradise.'

Schlechta-Wssehrd is about to publish a complete translation into German verse of Firdusi's long-neglected poem on the legend of 'Jussuf and Suleicha.' The poem is based on the sura Joseph in the Korân. S.-W. prints 8 episodes of the poem, covering 22 pages.

G. H. Schils calls attention to the French translation, by Matu nami Masa Nobu, of the Japanese poem Man-yô-siu, lately published in the *Mémoires de la Société académ. des Études Japonaises et Indochinoises* (Paris, Maisonneuve). The work is said to be the oldest collection of Japanese poems, begun about 750 A. D.

The two following articles are by J. Barth. The first—the beginning of a series of studies in Semitic comparative philology—treats of biliteral nouns. There are but few of them in the Semitic languages. Triliteralism is so prevalent a law in this family that sometimes there is a semblance of artificial effort to preserve the triliteral form. We find masculine nouns with feminine termi-

<sup>1</sup> See A. J. P. VIII 501.

nation, to compensate, as it were, for the loss of the third stem-consonant. Against those who believe in primitive biliteral nouns, B. maintains that neither the use of the pluralis sanus (or outer plural) in the South-Semitic branch, nor the masculine plural formation with nouns having a feminine singular termination, nor again the insertion of an *h* between stem and plural ending, can prove the primitive biliteralism of these nouns; such peculiarities are due to other reasons. On the other hand, an examination of the plural formation of so-called biliteral nouns shows that the North-Semitic and the South-Semitic, independent of one another, presuppose three radicals. A number of instances make it probable that these biliteral singular nouns are shortened from primitive forms with three radicals.

In the second note, 'The Phœnician suffix 𐤍𐤍,' Barth argues that *nōm* = Hebr. *hem* = Arab. *hum* = Assy. *šunu*.

M. Grünbaum describes graphically the various stages of drunkenness in Semitic legends; being induced thereto by the publication in Vol. XL 413 of a proverb on the four qualities of wine. He also gives additions and corrections to his article on Schem-ham-mephorash in Vol. XL 234 ff.

O. Böhtlingk compares the Kātantra Grammar (edited, with notes and indexes, by Julius Eggeling) with Pāṇini. The grammar is mentioned for the first time in the beginning of the twelfth century A. D.; it is a brief, systematic grammar in 4 sections: (1) the Sandhi (or Satzphonetik); (2) the noun; (3) the finite verb, and (4) the *kṛt*-suffixes. The work is based on the sūtra of Pāṇini, so much so that many passages cannot be understood without consulting the latter. The same scholar contributes, under the heading of 'Miscellanies,' restorations of corrupt passages in Sanskrit literature.

In an article on Blood-money in the Veda, R. Roth proves the existence, both in the Veda and in the later law books, of the old custom of payment for manslaughter. Besides this, peace-money was paid to the king or to the community.

In the Book Notices there are reviews, among others, one by W. Grube of R. H. Conington's *The Melanesian languages*. The book is commended, notwithstanding the inconsistencies in transliteration and the lack of an index.—O. Donner gives a somewhat caustic review of Heinr. Winkler's '*Das Uraltaische und seine Gruppen*,' parts I and II; his remarks are mostly not of a commendatory sort, and the hope is expressed that the book may prove at least an inducement to a thorough investigation of the difficult problems proposed by the author.—Praetorius has a favorable notice of J. Schreiber's *Manuel de la langue Tigraï, parlée au centre et dans le nord de l'Abyssinie*. The chief value of the little book consists in the new material which it furnishes, but that material is unscientifically arranged.—J. Wellhausen's '*Skizzen und Vorarbeiten, III: Reste arabischen Heidentums*,' show that the author is thoroughly imbued with the spirit of the ancient Arabians. In his masterly review of the book Th. Nöldeke points out that stone-worship (Steincultus) was universal among the northern Semites, that the sacred stone which Jacob set up near Beth-el (Gen. 28, 18 ff.) was originally an idol,<sup>1</sup> that the practice of circumcision is found among the Arabians as much as among the Hebrews, and that

<sup>1</sup> See also ZDMG 42, 482.

sacrificial rites and religious customs were the same as in ancient Israel, the slight differences being due to the poverty of the Arabians, who could not afford to waste frankincense or offer holocausts. N. agrees in the main with W. He praises him for not having permitted himself to construct history rather than to narrate facts.—A. Müller speaks in terms of highest praise of C. H. Cornill's 'Das Buch des Propheten Ezechiel'; which praise is ultimately bestowed upon Paul de Lagarde, who has constantly urged scholars to make use, for establishing the text of the O. T., of the ample resources at their command, many of which were made accessible by this indefatigable scholar and "greatest living Orientalist" (Driver).

Vol. XLII, Heft 1.

In the first article of this volume M. Klamroth discusses al-Ya'qûbî's extracts from Greek mathematicians and astronomers. Besides short paragraphs from earlier writers, we find large portions of Euclid, Nicomachos, and Ptolemy, the author of *Almagest*. A Greek-Arabic glossary is added to the notes on the writings of Ptolemy, and an essay on the teaching of the Greek philosophers is begun.

Th. Houtsma adds, on p. 692, a note to p. 41 of Klamroth's article.

M. Grünbaum gives Semitic notes on the star 'Venus, and examines the meaning of מִינִים (Minim) in the Talmud. The Minim are not sectarians, but Jewish Christians; they are called by Rashi disciples of Jesus.

F. Praetorius holds, in opposition to J. Halévy and D. H. Müller, that the so-called energetic perfect tense in Sabaeen with *wāw* copulativum is in reality an infinitive form. This peculiar construction started from the *hiph'il*, and spread thence over to the other conjugations. The same scholar continues his publications of Tigriña Proverbs, with notes and comments.

Th. Nöldeke believes that the story of the Treasury of Rhampsinitos (Her. 2, 121) is of purely Aegyptian origin, notwithstanding the similar story mentioned by Charax in Schol. Arist. Nubes ad v. 508. This tale of the Master-thief is repeated in the Hindu legend of Karpura and Gata, in the Highland story of the Shifty lad, in that of Ali Baba and the 40 thieves in the Arabian Nights. [But it was also told in Europe before the days of Herodotus. It is found in the ancient hymn to Hermes, who expressly receives as his reward the title of Master-thief, ἀρχὸς φηλητέων, Hymn. Herm. 292.]

Houtum-Schindler contributes an article on Kurdish lexicography; he gives a list of verbs, paradigms, nouns, and short sentences.

A. Müller finds the source of the story of the Arabic Rip van Winkle (Korân II 261) in the legend printed in Dillmann's Aeth. Chrestom. p. 5, l. 6 ff. On p. 320 M. remarks that he had just learned that I. Guidi as early as 1885 connected Korân II 261 with the same legend. In reply to this article M. Schreiner (Heft 3, 436-8) traces the story to a haggadic narrative of Chônî Hame'aggêl, which again is based on a wrong interpretation of Ps. 126, 1.

Eugen Wilhelm prints 20 pages of Contributions to the Lexicography of the Avesta.

The question, Should Turkish poetry be vocalized, is answered in the affirmative by R. Dvořák. Arabic books, especially Arabic poetry, are vocalized in the East as well as in the West. Turkish books to some extent, and this should be done throughout. D. advocates the use of Arabic vowel-signs, which would prove a great help to the student.

H. Wlislöcki gives text and translation of a number of fairy tales and fables from the folklore of the Transylvanian Gypsies. On p. 491 R. Sowa calls attention to the Gypsy Lore Society of Edinburgh, Scotl.

Glosses to Fr. Spiegel, 'Die arische Periode und ihre Zustände,' 1887, by C. Bartholomae. B. does not intend to write a review of the book, 'dazu fehlt mir Veranlassung und Wille.' He holds, against Sp., that religious differences caused the separation of the two nations, the Indian and the Iranian. It is a fact, acknowledged by all scholars, that during the Aryan period *daiva* and *asura* were names for good, benevolent gods. After the separation we find that in India *daiva* was the name for the good god, and *asura* that for the evil demons, while in Iran the reverse is the case. On p. 319 C. de Harlez raises objection to some remarks of the reviewer with reference to statements made by Harlez in Bezz. Beitr. XII 117.

#### Heft 2.

Ernst Leumann publishes a lecture, delivered at the 39th annual meeting of German philologists at Zurich, 1 Oct., 1887, entitled 'A request to the future editors of Sanskrit dramatic poetry and prose texts, other than Vedic.' L., who is about to publish a new edition of Sir Monier Williams' Sanskrit-English Dictionary, advocates the use of quoting according to the divisions in the MSS, in preference to that after the pages of modern editions, which will soon be out of print or superseded. Sanskrit prose should be cited after Granthas, a measure of fixed length ( $4 \times 8 = 32$  syllables); the Grantha would be a subdivision to the chapter. Verses inserted in prose writings are to be counted each as one Grantha. Dramas, of course, have to be counted after acts and lines; thus Śak. VII  $\frac{3}{4}$  means that the word is to be found between lines 30 and 31 of the VII act of the Śakuntalā. If prose writing occurs within a drama, cite according to Granthas, thus Śak. II  $\frac{1}{4}$ , 6 means Grantha 6 of the prose writing introductory to the II act of the drama. Publishers should in future mark their Sanskrit publications according to Granthas. Specimens of quotations to illustrate this new method are appended.

The composers of the hymns of the Ṛigveda, with notes on Vedic chronology and the history of the Soma-ritual, is the title of a long article by H. Oldenberg. O. distinguishes four groups of references to the authors of the several sūktas. (1) Such as are found in the songs themselves, especially in the II-VII mandala; he then examines the VIII mandala and the Kaṣya sections of the first, and closes with a short discussion on mandalas I, IX, and X. (2 and 3) The next two groups are formed by the references found in later Vedic literature, the Anukramanī and the Sāman-names; the Anukramanī or detailed indexes to the texts yield a very meagre result. Samān is a technical term signifying a musically modulated verse, a chant. Texts and music are often by the same author. With the help of these references O. examines the

several mandalas. (4) The references contained in the Pravara lists. The chronological results.

M. Grünbaum treats of assimilations and popular etymologies in the Talmud. Starting from a discussion of the words *demijohn* and *sherry vallies*, the writer examines the etymology of modern Greek *κεχριμπάρι*, amber, from Turkish

کهربا, and *χάραγμα* from Turkish *ğarâj*, which resulted in *χαράτζι*, and this in *χάραγμα* (tribute, tax-money). Proceeding on the same line of studies, G. mentions a number of expressions occurring in the Talmud which are but assimilations and popular etymologies. He examines, among others, the word for orange, *êthrôg* (אתרוג). The word *σύμβολον* = *dōron*, wedding present, transcribed in the Talmud by סבלוניות, is connected with the Hebrew root *sabal*, to carry a burden, thus implying that such gifts are burdens. The Talmudic expression for *κληψύδρα* has been subjected to the process of popular etymology, so as to mean the assembly is over, because the time of the assembly was measured by the *κληψύδρα*. Rebus and charades occur frequently in the Talmud. The Latin *honor* was divided into Hebr. *hôn* (הון), wealth, riches, and French *or*, to show that money brings with it honor.

The same writer favors us with an elaborate paper on this world and the next referred to by Arabic-Persian and Jewish authors. This world, *αἰὼν οὗτος*, is generally called the fore-court to the next world, a place of preparation for *ὁ αἰὼν ὁ ἐρχόμενος*. Again, this life is likened unto *terra firma*, the future to the desert and the ocean; for either we must prepare in the former. Life is compared with the wandering of the nomads, as early as Gen. 47, 9; the end and goal is the future life. Good deeds, benevolence, and charity are considered the best viaticum. The vanity and fickleness in this life is often mentioned and gives rise to a continued *Αἰλιωος* (איליוני).

R. Pischel has a word to say on Rudraṭa and Rudrabhaṭṭa, against an essay of H. Jacobi in the *Wiener Zeitschrift für die Kunde des Morgenlandes* II 151 ff. J. holds that Rudraṭa, the author of the *Kāvyâlankâra*, and Rudra or Rudrabhatta, the author of the *Çringâratilaka*, are different persons. This is denied by Pischel. Jacobi prints an answer to this denial on pp. 425-35, and Pischel a final reply on p. 435.

W. Bacher believes that Abulwalid wrote his works with Hebrew characters, and not with Arabic as usually said. The MSS have the Hebrew script. This script is justly retained by Derenbourg in the edition of the *Kitâb-al-Luma*, while Neubauer, the editor of Abulwalid's *Kitâb-al-uṣûl* or dictionary of roots, uses Arabic characters. B. continues his corrections of Neubauer's edition, begun in Vol. 38, 320.

There is a very favorable review, by J. Euting, of A. Neubauer's Catalogue of the Hebrew manuscripts in the Bodleian library, and by Vollers on Paul Ravaisse, 'Essai sur l'histoire et sur la topographie du Caire d'après Maḳrîzi I 3, pp. 409-80. The book is of importance and will prove a great help to the student.

## Heft 3.

The Arabic reports concerning Nedjd, the highland of Arabia, are examined by A. Sprenger in the light of Doughty's *Travels in Arabia*. These notes do not pretend to exhaust the subject-matter, but would merely call attention to the excellent work of D. The description of a number of Wadies by native authors, such as Hamdāni, Jacût, and others, is corrected or modified on the basis of D.'s book and Sprenger's personal experiences.

J. Barth, in a second article on studies in Semitic comparative philology, entitled 'Early analogical formations in the plural,' examines the Semitic terms for heaven and water, and comes to the conclusion that the plural forms found in Hebrew are based on the analogy of other plural formations. A number of similar cases in Hebrew and the cognate languages are discussed. In a second paragraph B. speaks of the use of prepositions with so-called plural affixes in Semitic languages. They are without exception formations based on the analogy of prepositions whose third radical sound is *aj* or *ē*, as *علي*, *علي* and others.

J. Fürst prints some additions to the *Aruch* of R. Nathan by R. Samuel ben R. Jacob Gama, edited for the first time from MSS of the libraries at Parma and Cambridge, by Salomon Buber. F. discovers a number of Greek words and phrases which were thus far considered to be Hebrew. The Jews of the Byzantine empire knew Greek better than Hebrew; thus they introduced many Greek political terms into the Talmud and other writings.

H. Oldenberg, in a second article on the *Adhyāya* division of the *Rigveda*, answers M. Abel Bergaigne's reply (*J. A.* IX 191) to his first article (*ZDMG* 41, 508), and here the discussion ends—the death of Bergaigne being announced by Oldenberg on p. 491, and the loss of the great scholar deplored in fit terms.

O. Böhtlingk misses a good treatment of the impersonal use of the participle *necessitatis* in Sanskrit grammars. This induced him to collect all material bearing on this special point.

In an article of 46 pages S. Reckendorff examines the Aramaean portion of the decree of the Senate of Palmyra respecting duties on imports and exports. The monolith, 19 feet long and 6½ feet high, was discovered in 1881 by Prince Lazarew, who copied it and sent it to Odessa, where it was opened and destroyed by the suspicious customhouse officers. A second copy was made in 1882 at the expense of the Prince, and it arrived safely at Petersburg; see the account of de Vogtē in *J. A.* 1883, I 231–55, and II 149–83; also Sachau in *ZDMG* 37, 562–71, and Schröder *ib.* 39, 352–61.<sup>1</sup> The Greek part of the document is explained by G. Dessau, *Hermes* XIX 486–533.<sup>2</sup> Reckendorff reprints Dessau's text, and gives the text and translation of the Aramaean portion, with a philological commentary.

Under the head of *Ossetica*, R. von Stackelberg gives, on the basis of Miller's studies, notes on the religious belief of this people. There are many Christian traits in their rites and ceremonies. Christianity was introduced among them

<sup>1</sup> See *A. J. P.* IV 510 and V 394, V 530 and VII 118.

<sup>2</sup> See *A. J. P.* VI 396.

from Grusia. This is proved by the names found in their ritual, and by an old tradition still alive in Ossetia. St. explains several names which have thus far puzzled the ingenuity of all scholars, for instance, Donbüttür is a compound of Don = water and the name of the Apostle Peţer, who is the saint to whom the fishermen pray.

F. W. E. Roth publishes Ludolf von Sudheim's account of the taking of Acre, 1294 A. D., found in a MS at the library of Darmstadt. L. von Sudheim travelled in Palestine from 1336-41, and published a book, *De itinere terre sancte et descriptio terre sancte* (edited by A. Naumann in *Archives de l'Orient lat.* II 2). There existed a number of extracts from the work in Latin and in German. R. publishes a German extract from the same on Akris.

Yasna XLIII 1-10, with the Pahlavi text, is deciphered and translated by L. H. Mills. It is a translation of the Avesta, especially of the Gâthas, made strictly in the light of its original. This is the first attempt yet made to translate or explain this portion of the Pahlavi in its entirety.

The use of Psalms for witchcraft, by C. Kayser. In a Syriac MS of the Royal Library at Berlin (Sachau's collection, No. 218) there are appended to a short commentary on the Psalms directions for using the same for witchcraft. The Bible, especially the O. T., is used for such purposes among all nations. The Jews inscribed Deut. VI 4-9 over their doors as a protection against evil influences; the same was done with many short psalms. Christians did the same with the Gospels. The MS was written in 1847 A. D. in Modia in Tur 'Abdîn, by a priest, Shem 'ôn. Kayser gives the text (Sachau 218, pages 173a-175b) and the translation, with a few notes. Additional remarks and corrections to this paper are published by D. Simonsen, on pp. 693-4.

S. A. Smith reviews Rudolf E. Brünnow, 'A classified list of all simple and compound cuneiform ideographs, with their Assyro-Babylonian equivalents, phonetic values,' etc., Pt. I, 1887. Dr. Br. has put Assyriologists under great obligations for his painstaking work, which supplies us with the much-needed sign and ideograph list. The book is well arranged, doing credit to author and publisher. Smith also reviews J. N. Strassmaier, S. J., 'Babylonische Texte. Inschriften von Nabonidus, König von Babylon (555-38 v. Chr.), Heft I und II.' The excellent publication of these difficult texts is of value to us in five ways: 1. They enrich, correct, and confirm our knowledge of the history of this period. 2. They give us an insight into the social relations of the time. 3. The jurisprudence of the Babylonians is made known to some extent. 4. The religion of the Babylonians, temple service, etc., is made clearer to us. 5. They are of the highest philological importance. In the course of his remarks the reviewer has again given vent to his unfounded feeling against the Leipzig school of Assyriology.—Nöldeke examines Fr. Baethgen's *Beiträge zur semitischen Religionsgeschichte Israels und die Götter der Heiden*, Berlin, 1888. B. presupposes a primitive Semitic monism. This developed, on the one hand, into monotheism among the Hebrews, and degenerated into polytheism among the other Semitic nations. N. does not agree with B., nor does Siegfried in the *Theologische Literaturzeitung*, 20 Ap. 89, No. 8. Baethgen omits the Assyro-Babylonian Pantheon entirely; he should have done the



same with the Arabic portion of his book. The chapter was antiquated even before it was published. N. disapproves of B.'s combining the name of the Phoenician goddess 𐤊𐤍𐤏 with Greek 'Ελλωτίς, 'Ελλωτία, Athen. 678a, Pind. Ol. 11, 40. The latter seems to be of genuine Greek origin. The scholiast to Pindar combines it with *ἑλεῖν* and *ἑλος*; yet more impossible is the comparison with Arabic Allât. Hebrew 𐤍𐤏𐤔, of course, does not prove an original polytheism, for it is a pluralis majestatis; cp. the Ethiopic plur. *'amlâk* as a name of God. Compound names with Yahve are scarce in the early period; the names of the Hebrew tribes and the early family names do not contain 𐤏. Such names increase in frequency after the establishment of the kingdom in Israel. Absolute monotheism among the Hebrews was of slow growth. The worship of images and stones supported the primitive polytheism; against this the second commandment was given. Like the other Semites, the Hebrews observed the custom of human offerings, especially of children. Cp., for instance, the reminiscences in Gen. 22, Ex. 13, 2, etc. Nöldeke believes that the name of Moses is Egyptian, and that the service of Yehovah originated in that country. Abraham, Isaac, and Jacob are mere personifications. Abraham and Sara were originally gods and worshipped as such.

#### Heft 4.

H. Jacobi publishes the Yaina-legend concerning the ruin of Dvâravatî and the death of Krishṇa. The true position of Krishṇa in the Hindu Pantheon is not yet determined; to make this possible we must first examine the different forms of the legend concerning him. As a contribution to this J. prints text and translation, with glossary, of a few Yaina-texts found in the commentary of Devendra to the Uttarādhyayana Sûtra.

Two lists of Sanskrit MSS, together with some remarks on his connexion with the search for Sanskrit MSS, are given by G. Bühler. The first is a classified list of B.'s private collection of Indian MSS, comprising 193 modern transcripts and 128 old MSS, acquired mostly between May 1863 and Oct. 1866, and arranged under 18 sections. The second is a rough list of MSS bought and copied for the government of Bombay during the years 1866-8.

R. Dvorák. Bâkî as a poet. The two greatest Oriental lyric poets, Hâfiz, the Persian, and Matanabbî, the Arabian, have become accessible to all students and readers by careful editions and correct translations. This is not the case with the last of the great triad, the Turkish poet Bâkî. Though he cannot be compared with Hâfiz, he yet deserves a better treatment than he found at the hands of Hammer in 1825. Bâkî (1526-99) lived during the reign of Suleimân, the lawgiver, the greatest of all the Turkish Sultans. D. prints text and translation of Bâkî's best poem, his Heftbend on the death of Suleimân. Specimens of his Diwân, Gazeles and Kasideles are added. We also read from Bâkî's own poems and the writing of other Turkish authors, a number of testimonials to the superiority of the poet.

J. Goldziher discusses the use of Turab (dust) and Hagar (stone) in Arabic phrases of rebuke and warning, e. g. a stone in thy mouth means: do not pronounce, tell this or that, keep quiet, lest some evil may overtake thee.

M. Schneider has an article of 85 pages, headed 'A contribution to the history of religious polemics between the Jews and the Muhammadans in the middle age.' It comprises nine sections, three long extracts from Arabic-Hebrew texts, and an excursus on the 'I'gâz al-Ḳur'ân, the miraculous composition of the Korân, mentioned by every Muhammadan writer, and refuted by their Jewish opponents. The paper is based on Steinschneider's *Polemische und apologetische Literatur zwischen Muslimen, Christen und Juden*. Schn. begins with an examination of the traditions on both sides, and gives some polemic notes of al-Mas'ûdî and al-Bêrûnî, the two great Arabic historians of the tenth century, and, on the other side, the like of the Gaons and the Karaeans, beginning with Sa'adyâ. We are made acquainted with the earliest documents of Jewish religious thought in Spain, found in Ibn Hazm's book on Religions and Sects. This work contains a number of polemical remarks against the Jewish religion, and proves a great help to the study of contemporary Jewish literature. From Spain we are transported to the East, to hear what al-Ġuwejnî and his pupil al-Ġazâlî have to say on this topic. In the sixth section we are introduced into the polemical writings of Jehuda Haġêwî. The Sicilian Ibn Zûfr praises Muhammad in his book, 'the best announcement concerning the best man,' a work of great importance for the history of exegesis among the Muhammadans. Many passages of the O. T. are transcribed, translated, and explained with reference to their prophet. Abraham ben Dâwûd, the first consistent Aristotelian among medieval Jewish philosophers, has written a systematic polemic against both the Muhammadans and the Christians. His book is examined at length. The article closes with a glance at the writings of Fachr al-Dîn al-Râzî, a Muhammadan contemporary of Maimûnî. Copious extracts from the original writings and translations are added in the foot-notes and appendices.

F. Praetorius reviews Dr. M. Grünert, 'Die Alliteration im alt-arabischen,' Wien, 1888. The title is misleading, because the author treats, not of alliteration, but of rhyme and assonance in Arabic poetry, of which the book is merely a collection of material.—Two very favorable critiques are given by Holtzmann of 'The Mahâbhârata of Kṛshna Dvaipâyana Vyâsa translated into English prose. Published and distributed chiefly gratis by Pratap Chandra Roy,' Pts. 24-35, Calcutta, 1886-7; and by Himly of 'F. Hirth's Textbook of documentary Chinese, with a vocabulary'; and 'Notes on the Chinese documentary style,' by the same author.

Thorbecke closes the volume with a short memorial sketch of the late Heinrich Leberecht Fleischer (born 21 Feb. 1801 and died 10 Feb. 1888).

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W. M. ARNOLT.

RHEINISCHES MUSEUM. Vol. XLI.<sup>1</sup>

Pp. 1-13. F. Bücheler prints 10 paragraphs of conjectanea. Under No. 8 he gives a number of emendations to Aesch. Suppl. : l. 40 retain τ' after *ἔνν*; 74 *δεμάλινου* <sup>ἀφόδους</sup>; 88 *εἰθείη* = *εἰθεία*; 79-84 are explained; 107, before *φρόνημα* read *ἄν*; *ἄτα* in l. 113 is to be taken literally just as in l. 170; similar restorations to ll. 118, 126, 59, 153 f., 647 f.;—Plautus Asin. 11, restore Maccus.

<sup>1</sup> See A. J. P. X 105.

Pp. 13-18. A. Philippi, in an article on Alcibiades, Socrates, and Isocrates, objects to Keil's interpretation of Isocrates' Busiris, §5.

Pp. 18-27. F. Schöll examines the quotations from Vergil in Probus and Quintilian. Aen. I 44 Probus simply read *tempore*; I 109 is quoted by Quintil. inst. orat. VIII 2, 14, not as a verse of Vergil; it is therefore spurious; ad Aen. IV, 50-53, cf. Quintil. IX 3, 16.

Pp. 27-66. According to O. Hense, the edition of Stobaeus by Nicolaus Schow is unreliable and unsatisfactory. Some of the MSS quoted by Schow never existed, others may have been lost in the course of time.

Pp. 67-73. J. Overbeck maintains, against K. O. Müller, Klein, and Milchhöfer, that, according to Pliny 36, 9 f., the figures made by Dipoinos and Skyllis were of marble. Cretan influence on early marble-sculpture is quite possible.

Pp. 73-85. P. Höfer's book, 'Der Feldzug des Germanicus im Jahre 16 n. Chr.,' pretended to have solved the problem. But J. v. Pflugk-Harttung, in a note on this campaign, doubts the correctness of H.'s statements from the military as well as the topographical point of view, and also questions the manner in which the sources were used.

Pp. 85-118. Th. Kock publishes the results of a renewed study of Menander. 1. By far the greater part of the so-called monostichs of M. are the work of several other authors. 2. Of the remaining verses, none can be attributed to M. unless his authorship is expressly affirmed. 3. More than 40 verses do not belong to Attic comedy, owing to the Christian ideas contained in them. 4. Not only independent monostichs were borrowed from their sources, but also sayings and proverbs were forcibly changed into monostichs. 5. Many verses were changed in order to yield, instead of the original proverbs, others better suited to time and circumstances. 6. To enlarge their number, verses were repeated with a slight change in order of words or contents. 7. These variations occurred especially in the beginning of lines. 8. The final result is that the collection of Menander was used as copy-book verses for the boys in the convent schools of the Byzantine period.

Pp. 118-134. F. Bücheler and E. Zittelmann reprint, translate, and interpret the fragments of the second code of Gortyn, edited and translated for the first time by Halbherr and Comparetti (Museo Italiano de Antichità classica, I, p. 277).

Pp. 134-150. R. Wagner has discovered a Vatican MS, Saec. XIV, XV, containing extracts from the Bibliotheca of Apollodorus, which proved to be very important for the criticism and the restoration of this library of Greek mythology.

Pp. 151-160. E. Schultze reads Od. VII 69 *τετίμηται γεράεσσιν*.—E. Hoffmann. Menander (ap. Stob. Flor. 64, 15) read *ἐν λόγῳ*.—M. Schanz. Plato uses only *ὥς ἔπος εἰπεῖν*, except in Leg. XII 967b *ὥς εἰπεῖν ἔπος*, which we are to change to the normal order; Gorg. 517a *πολλοῦ γε δεῖ—μὴ ἐργάσσηται*. The construction is found in other passages, e. g. Ep. VIII 344e *πολλοῦ δεῖ μὴ* being  $\equiv$  *οὐ μὴ*.—R. Hirzel has a word on the meaning of 'liber,' and compares Cic.

ad Att. XVI 2, 6 with ib. 6, 4.—E. Wölfflin reports a fragment in the fifth book of Origen, cited by Servius, ad Aen. IV 293.—Th. Korsch prints metrical notes to Martial XI 2, 5.—According to Fr. Vogel, the lyric poet Maximinianus lived towards the end of the Gothic empire. F. Bücheler examines the inscription on a leaden plate recently found in Carthage and published by Joh. Schmidt in the *Ephem. epigr.* V, p. 317, No. 454.

Pp. 161–169. A minute study, from various sources, of the chronology of the year 238 B. C., convinces O. Seeck that Haloander fabricated nearly all the ‘subscriptions’ published in his edition of the *Codex Justinianus* 1530 A. D.

Pp. 170–190. G. Kaibel (*Hermes* XX 507 ff., see A. J. P. VII 539) opposed E. Rohde’s view that the later sophists did not produce anything new, but merely revived the manner of the old Asianic rhetoric (*Griech. Roman.* p. 290). R. abides by his former conclusion and answers K.’s objections.

Pp. 191–202. W. Deecke follows with contributions towards deciphering the inscriptions found in Middle Italy.

Pp. 203–223. E. Schwartz, in an article on ‘The first book of Thucydides,’ sides with Wilamowitz against Cwiklinski. The unitarian theory of the history of Thucydides has to be given up for good. None of the eight books was completed by Thucydides, save, perhaps, books II, III, and IV. What we have is only a torso published by a later hand.

Pp. 223–242. In his notes on the inscriptions of Rhodes and Delos, K. Schumacher speaks of the sculptor Phyles of Halicarnassus; examines the chronology of the Delian archons between the years 200 and 169 B. C., and takes sides with Homolle against P. Paris’ assertions in *Bull. de corr. Héli.* IX, p. 149; also see *ibid.* II, p. 576, ll. 18 and 83, and VI, p. 40, l. 101 et al.). An inscription referring to Dionysos Sminthios of Lindos, published by Ross, *Hellenica*, p. 114 f., is copied, emended, and interpreted. Ancient amphorae had the name of the maker or that of the place of manufacture stamped on them. S. examines 7 such stamps on amphorae from Cnidos and Rhodes.

Pp. 242–246. *Vergiliana*, by P. Corssen. Aen. IV 269 *torquet* is to be taken literally; 243 *somnos* means death; 693 ff.; 748; 174–88.

Pp. 246–266, 376–386. A. Kopp. On *positio debilis* and *correptio attica* in Greek iambic trimeters. 1. Additional remarks to the *Quaestiones metricae*, by J. Rumpel (*Gymn. Progr.*, Insterburg, 1865–6), and *De correptione attica* by Karl Goebel (*Diss. Inaug.*, 1876). 2. *Muta cum liquida* in Greek trimeters. A minute study of the tragedies of Sophocles shows his essential agreement on this point with Aeschylus. The article closes with a collection of material from Euripides.

Pp. 266–291. A. Gercke thinks that 1. The sources of Neo-Platonism lie in Platonism. 2. A comparison of Pseudo Plut. *de fato* and corresponding passages of the Latin version of Chalcidius, as well as Nemesius, shows that they go back to the same source, an eclectic Platonist living about 200 A. D. 3. Platonists as well as Neo-Platonists believed in the superiority of providence over the laws of nature. 4. Stoicism has influenced the system of the Platonists.

Pp. 292-301. C. Galland argues that the Codex Matritensis, No. 38, containing the *ἐπιτομὴ τῆς καθολικῆς προσφῆδίας Ἡρωδιανοῦ*, attributed to Arcadius, was written by Constantinus Lascaris. The Bodleianus and Havniensis were copied from this MS. Another MS, no longer extant, was the archetype of two Parisian MSS. The cod. Matr. is thus of the highest value.

Pp. 302-320. N. Wecklein reads, Hes. Scut. 91 *ἔ'χετο λατρεύσων* instead of *τιμῆσων*.—A. Ludwich has notes on the prosody of Dionysius Periegetes, with reference to his use of *positio debilis* and *correptio attica*.—G. Heylbut. On the Scholia of the Nicomachean Ethics (Cod. Paris. 1854).—K. Fuhr. Ad Hypereides fragm. 70 (Blass).—H. Lewy. Ad Themistius *Κωνσταντίου δημηγ.*, p. 19 (Dindorf).—M. Schanz reads Dem. 6, 16 *οὐ δ' ἂν ἡγοῦμαι* instead of *οὐδ' ἂν ἡγοῦμαι*; the discovery by Fox, in 1879, that *ὡς ἀληθῶς* = *τῇ ἀληθείᾳ* was known in 1831; cf. Schoeman, Isaëus, p. 368. The earliest interpretation of the formula is found in Plato's Laches, 188d.—F. Bücheler has remarks on an inscription from Gortyn, and on the prosody of Plautus, Poen. 699, Curcul. 78, etc.; application of the law *vocalis ante vocalem corripitur*.—F. Blass examines the phraseology of the second Gortynian code.—Th. Kock. The metre employed by Horace I, 10 shows that it is one of the earliest poems in which the poet tried to master the forms of the Aeolic lyric poetry.—A. Zingerle reads Liv. II 28, 2 *delata <senatu>m consulere*.

Pp. 321-341. P. Krumbholz. The Assyrian history of Diodorus. Diod. Siculus based his *Ἀσσυριακά* (book II) on the work of Ctesias himself, and not on the recension of Kleitarchus, as Jacoby thought (Rh. Mus. XXX 555 ff.).

Pp. 342-348. P. Wolters sends critical notes on the epigrams in the Greek Anthology. V 132, 5 read *θίομαι ψδαρίων*; 189 read *λίσσωμαι*. VI 164. VII 6 *κέκευθεν Ἴος*; 362; 375 *τὸν θάλαμον* for *ὀφθαλμῶν*; 423 *λάλος*. IX 13; 241; 290 *κτυπῶν* for *πτύσας*. XVI 271 *ἀνίαις . . . καὶ ὀπόσαι*; then follow emendations of the inscriptions, G. Kaibel, Nos. 799, 245, and 590.

Pp. 349-364. P. Natorp defends Diogenes of Apollonia against the charge of being a mere compiler. Aristotle and Theophrastus mention him in their works. The well-known passage in Simplicius does not prove that Theophrastus asserts a dependence of D. on Anaxagoras or Leucippus. N. gives a summary of the doctrines of Diogenes and his followers as far as they can be known.

Pp. 364-376. A. Otto prints 12 pages of conjectures to 37 passages of the epistles of Cicero ad Atticum.

Pp. 387-398. F. Cauer attempts to prove, against Wilamowitz, that ll. 1226-80 of Lycophron's *Alexandra*, referring to the Romans, are interpolated. In addition to other proofs, he maintains that the harmony of the whole poem would be destroyed if these lines were authentic.

Pp. 398-436. E. Hiller. Contributions to the history of Greek literature. Continuation from XL 204.<sup>1</sup> IV. The fragments of Glaucus of Rhegion. Gl. has the merit of being an excellent critic of ancient music. He tried to establish an exact chronology of ancient musicians and to determine their

<sup>1</sup> See A. J. P. X 108.

influence upon the later representatives of Frau Musica. H. examines minutely the period in which Glaucus lived, i. e. the latter part of Saec. V or the earlier part of Saec. IV B. C., the title, sources, and contents of his principal work. He combats Westphal's theories not infrequently.

Pp. 437-454. A. Ludwich contributes a most interesting study on the development of the meaning of ἡ δ' ὅς. He distinguishes 4 periods. 1. ἡ δ' ὅς was used as an Atticism for ἐφη δὲ οὗτος. 2. The meaning of δ' was forgotten as soon as ἡ δ' ὅς was inserted into speeches; in the same manner ὅς became a mere pleonasm. ἡ δ' ὅς was now equivalent to ἐφη, and was connected with a subject noun. Philostratus in such cases omitted the ὅς. 3. In time δ' became closely connected with ἡ and ὅς a deadened particle (suffix); gender and number were forgotten, and ἡ δ' ὅς was used for ἐφάσαν as well as connected with a feminine noun. 4. The difference from the noun ἡδος was no longer felt; ἡ δ' ὅς became = ὡ φίλε.

Pp. 454-460. F. Bücheler. The text of Persius. B. collects the ἀπὸ ταύτων mistakes; aside from these the agreement of a and C shows only 4 grave errors in our texts. Wherever editors have deviated from the traditional reading of aC we have to restore the MS reading.

Pp. 460-464. W. Deecke reprints, translates, and interprets the Tyrrhenian inscriptions found on Lemnos by Cousin and Dürrbach, and published in the Bull. de corr. Héli. X 1, 1886. The inscriptions are the work of a branch of the Tyrrheno-Etruscans, which at the time of the general migration of that nation towards the Italian peninsula, separated from the rest and spread over the coasts and the isles of the Aegean sea.

Pp. 465-480. E. Lübbert. Pindar's hyporchema in honor of Hieron. In the quotation from Pindar by Arist. Av. 938 ff. we should write, not Στράτων, but στρατῶν, or rather in this sense στρατῶν, an accentuation which is warranted for στρατός or σταρτός in the sense of tribal divisions. Thus ἀλάται στρατῶν becomes clear, 'he is expelled from the στρατοί.'—A. Wecklein denies the existence of the form μάσθη quoted by Hesychius; Weil was wrong in introducing it into the text of Aesch. Agam. 1025.—A. Gercke, in a note De Galeno et Plutarcho, replies to O. Crusius' article, Rh. Mus. XXXIX 581 ff. See A. J. P. IX 239.—E. Wölfflin reads *non macies* in Tibullus I 3, 47.—Ad. Sonny states that the frequent verbal agreement between Justin and Vergil is not due to Justin himself, but to Trogus Pompeius. He quotes 58 cases of intentional imitations of Vergil by Justin (i. e. Trog. Pompei).

Pp. 481-499. H. Nissen. The literary importance of the Monumentum Ancyranum. According to N. and others this document is an epitaph of the emperor Augustus. The contents are arranged according to groups, not in a chronological order, as in earlier Roman historiography. Suetonius, in his vita Augusti, followed it closely; he probably had a copy of the Monumentum before him.

Pp. 500-516. H. Usener. The Christmas sermon preached by Sophronius, the patriarch of Jerusalem, on the 25th Dec. 634 A. D., was hitherto incompletely known in a Latin translation. U. publishes the Greek text after a

Munich MS, No. 221, Saec. XV, and the collation of a Paris MS, No. 1171, Saec. X.

Pp. 517-548. Disagreeing from Mommsen (Hermes XXI 266), A. Elter explains SP and SPect on the tesserae of the Roman gladiators by *spectatus*, with the meaning of approved and designated for public exhibition. *Spectatus* meant he has been successful in the spectatio, he is a spectatus; thereby the tiro became a veteranus. 6 similar tesserae bear the inscription *spectavit*. E. explains this form as follows: From *spectari* was derived the neutral verb *spectare*, meaning to stand a *spectatio*; cf. the German, Er hat promoviert.

Pp. 547-559. F. Marx, in De poetis latinis critica et hermeneutica, emends passages in Lucilius, Plautus, Horace, Propertius, and Ovid.

Pp. 560-591. Ed. Meyer. The development of the tradition touching the constitution of Lycurgus. This tradition was very vague in Saec. V B. C.; in Saec. IV the principal data were fixed. M. shows that the story of the Delphic origin of the constitution of Lycurgus was brought to Sparta from abroad, and was not officially received before 400 B. C., i. e. during the reign of Lysander. Ephorus and his followers took the oracles relative to his constitution from a work on Lycurgus by the exiled king Pausanias. What Ephorus says concerning the division of the land among the citizens is not exact. Herodotus and Xenophon do not mention it, because it never took place.

Pp. 592-617. A. Ludwich contributes 25 pages of emendations of the epigrams in the Greek Anthology.

Pp. 618-626. O. Ribbeck. The composition of books V-VII of Varro's De lingua latina. The order observed by the author is not always easy to see; nevertheless there is a certain logical connexion between the different parts as well as a general harmony in conception and plan.

Pp. 627-644. N. Wecklein reads Sophocles Oed. Kol. 523 f. *ἦνεγκα δόκῶν μὲν*; 525 *κακῇ πουνῇ*.—A. Ludwich emends Phlegon Mirab. c. 3 (R. Hendess, Or. Gr. 154) *ἤξει δ' Ἰταλίην* for *ἄξει δ' εἰς Ἀσίην*.—K. Schumacher. *Δίθος Δάρτιος*. *Δάρτιος* evidently is the modern Lardos, the name of a promontory and a village in the neighborhood of Lindos on Rhodes, where a hard blue limestone is found to-day.—G. Goetz. Camerarius and his studies in Plautus.—O. R[ibbeck]. Praxidica and the Parerga of Accius. Praxidica is the Greek *πραξιδική*, a surname of Proserpina, and served as the title of the first book of the Parerga of Accius.—G. Gundermann. A fragment of Lucilius restored from the liber glossarum.—F. B[ücheler] reads Juv. 8, 148, sufflamine mulio consul, on the basis of the Florileg. Sangall., No. 870.—B. Simson. On the poem de viro bono.—A. Riese. The Roman sources for the German history. Notes on Tacitus Germ. c. 41 and Sueton Domit. c. 6.

Vol. XLII.

Pp. 1-14. H. Diels. Leucippus and Diogenes of Apollonia. Against Rohde, D. fixes the *ἀκμῇ* of Democritus about 420 B. C., and answers Natorp's paper, XLI 349 ff. On pp. 374-385 Natorp replies to Diels' attack and defends his views on Diogenes and Leucippus.

Pp. 15-27. A. Papadopoulos Kerameus discovered in the convent library on the isle of Chalki two MSS with letters of Julian the Apostate, six of which were hitherto unknown. They were published by him in the *Παλαιογραφικὸν Δελτικόν*. He now re-edits, with notes, the six letters, together with a discussion of the two codices and the emendations proposed by him.

Pp. 28-61. H. Nissen. On temple orientation. Continued from XL 370.<sup>1</sup> V. N. begins with a general survey on the ancient Greek custom as regards the bearings of temples. He distinguishes between the native popular orientation made with reference to the sunrise, and the foreign learned orientation with reference to the rising of the stars. The latter, however, is found very seldom in earlier times. The author examines the bearing of the Parthenon and the Erechtheion, as also that of the sanctuaries in many other Greek cities, in connexion with the question as to the date of the principal festival observed therein and that of their erection.

Pp. 62-80. Ingram Bywater publishes Scaliger's and de Labbé's MS notes on the veteres glossae verborum iuris. They are marginal notes from the original volume, lately in possession of Mark Pattison; cf. H. Haupt in Vol. XXXIV.

Pp. 81-101. Ed. Meyer. The development of the tradition touching the constitution of Lycurgus. Continued from XLI 560 ff. II. On the 4 ῥῆγραι, which M. considers unauthentic. III. The origin and development of the legend concerning Lycurgus. The author argues that Lycurgus was originally the same as Lycoorgos, the Arcadian and Attic Ζεὺς Λυκαῖος. In an appendix M. speaks of the early genealogy of the royal families of Sparta.

Pp. 102-110. G. Heylbut. The MSS of the Politics of Aristotle. Collation of twelve leaves of the palimpsest Vat. gr. 1298, containing fragments of Arist. Polit. III and IV.

Pp. 111-117. O. Ribbeck, in a note on the lost scenes of the Bacchides of Plautus, attempts their reconstruction from the extant fragments, on a plan much simpler than that of Ritschl.

Pp. 118-121. A. Kopp. The fragment of Apion found in the Cod. Vindob. philol. philos. CLXIX contains an extract of Apion's commentary on Homer, shorter than the one published by Sturz, and yet covering the whole work.

Pp. 122-137. J. P. Meier. The tesserae of the gladiators. M. agrees with Elter in the explanation of *spectavit*; he believes, however, in a different origin of the formula, and refers the date on the tesserae to the contest when the tiro made his public début. *Gladiator spectavit* originated from *populus gladiatorem spectavit*. Equivalent to *spectavit* is the more solemn *spectatus*. The division of the combatants into *primi pili* and *secundi pili*, found under Commodus, did not originate at that time. Every gladiator became after his first public contest a *secundus palus* = *secunda rudis* = *spectatus*, and when he had belonged to the troupe for a certain time he became a *primus palus* = *summa rudis* = *veteranus*.

<sup>1</sup> See A. J. P. X 110.



Pp. 138-152. H. Tiedke defends Nonnus XLIII *πόθεν*, against Köchly, and Θ 45, 47 *ὀμιλήσειεν*, against Scheindler.—F. Dümmler reads *Ξενοφάνης* for *Ξενοφών* in Athenaeus IV, p. 174, and restores the lines.—F. Susemihl changes *ἐβδόμηκοντα* in Diog. Laert. I 79 into *ὀγδοήκοντα*, so that the *ἀκμῇ* of Pittacus falls into Ol. 42, 2. A comment on this note by E. Rohde is found on pp. 475-478.—E. Wölfflin corrects *amnum*, Quintil. X 1, 46, into *fluminum*.—F. Becher removes, Quintil. X 1, 79, the comma after *studiosus* and places it after *compositione*.—J. van der Vliet. Ad Apulei Metamorphoses, books VI-VIII.—The question, is the history of Herodotus completed? is answered by Ed. Meyer in the affirmative, in spite of VII 213.—K. Schumacher examines two misplaced Greek inscriptions found on Paros, but belonging to Delos.—F. B. A tomb inscription found at Cologne proves that the *ala classiana civium Romanorum*, originally stationed in the Bretagne, was removed to the Rhine, probably to cooperate with the fleet.—A. Riese has an additional remark to his article published in XLI 640.

Pp. 153-163. Edm. Pfeiderer believes that the nine letters of Pseudo-Heraclitus were written by one author, who, as he thinks, is identical with the composer of the apocryphal 'Book of Wisdom.' The writer probably was a Hellenistic Jew, living in Alexandria during the latter part of Saec. I B. C. Nos. 1-3 are an introduction, as it were, to Nos. 4-7; Nos. 8 and 9 appear to be an appeal in favor of *ισπολιτεία* and *ισοτιμία* for the Jews of Alexandria and Ephesus.

Pp. 164-178. E. Klebs writes on the development of the city prefecture under the Roman empire, against Mommsen, who wrongly supports Tac. Ann. VI 10, against Pliny, Hist. Nat. XIV 145, and Sueton. Tib. 42, with reference to the appointment of L. Calpurnius Piso as *praefectus urbi*.

Pp. 179-197. F. Dümmler. On the historical writings of the first Peripatetics. I. The relation of the Politeia and the Politics of Aristotle to the *πολιτικά τὰ πρὸς τοὺς καιροὺς* of Theophrastus; the work of Theophr. was largely made use of by Plutarch. II. The *νόμοι* of Aristotle were published in conjunction with his learned friend Theophrastus, and their supplement are the *νόμιμα βαρβαρικά*. Fragments of the latter are preserved in the *παραδόξων ἐθνῶν συναγωγή* of Nicolaos Damascenus.

Pp. 198-208. F. Bücheler treats of Philodemos and the princely ideal in Homer, on the basis of a papyrus of Herculaneum published by Cirollio in 1844 (Herculaneum, voll. tom. VIII).

Pp. 209-225. G. Hirschfeld. The inscriptions from Naucratis prove that of the three conflicting statements found respectively in Herodotus, Strabo, and Apollonius Rhodius, as to the date of the founding of the city, that of Herodotus is the correct one. The form H prevails over H in these inscriptions. Remarks on the Greek inscriptions of Abu Simbel, belonging to the period of Psammetichus I. The Ionic alphabet shows three stages of development from the beginning of Saec. VII to the second half of Saec. VI B. C.

Pp. 226-232. W. Deecke prints notes on the interpretation of six Messapian inscriptions, published in *Notizie degli Scavi di Antichità*, 1884.

Pp. 233-238. A. Ludwich. Imitators and models of the poet Gregory of Nazianzus.

Pp. 239-250. Rud. Hirzel. The impeachment of Socrates by Polycrates and his defence by Lysias. Polycrates the Sophist composed the discourse for Anytus. This was answered by Lysias in his Apology, as also by Plato in the Anytus-episode of the Menon. Libanius, in his Apology of Socrates, made use of the work of Lysias.

Pp. 251-261. F. Marx. The Nausicaa episode in the Odyssey. The lines expressing Odysseus' feeling of shame over his nakedness are spurious. We have to connect ll. 127, 128 (where the *πτόρθος* is a *κετήριος κλάδος*), 130-134, 135 (. . . *ἐνπλοκάμοισι μετῆλθεν*), 137, 138.

Pp. 262-275, 590-626. A. Gercke. Alexandrian Studies. I. (a) King Magas of Cyrene ruled either from 300-251 or 296-247 B. C. (b) Hieron II became archon and strategist in 270 B. C. and king in 265 B. C., not already in 270, as universally believed since Casaubon, on the basis of wrong statements of Polybius and Justin. (c) The marriage of Ptolemy Philadelphus to his sister Arsinoë took place between the years 276 and 270 B. C. II. Characteristic of the two Alexandrian poets, Theocritus and Callimachus; their relations to one another and to the court of the Ptolemies; chronology of their lives from internal evidences.

Pp. 276-285. H. v. Arnim. The sources of the tradition concerning Ammonius Saccas are the *Σύμμικτα ζητήματα* of Porphyry.

Pp. 286-309. J. Boehme. On the Catasterisms of Eratosthenes. Against the assertion of Maass (*Analecta Eratosthenica*) that Eratosthenes was not indirectly the author of the work.

Pp. 310-320. L. Friedländer. The enigmas in Petron. c. 58.—E. Wölfflin discusses Quintil. X 1, 60, 63, 65, and 69.—J. van der Vliet. Ad Apulei Metamorphoses, books IX-XI.—K. Schumacher reads *ἐπὶ τὰ ἱερὰ* for *ἐπιτρόπων* in the inscription published, Bull. de corr. Héli. I, p. 88, No. 37, and prints additions to Insc. Bull. VI, p. 491, No. 4.—F. B. The oldest Latin inscription discovered by Helbig and Dümmler on a golden fibula in a tomb at Praeneste reads: Manios | med | Fhe | Fhaked | Numasioi, Manios made me for Numa-sius (Numerius, the owner of the fibula). We meet here for the first time the perfect *fefaked*; the combination of *F* and *h* proves that *F* had not yet the value of *f*, given to it in the later Latin alphabet, but was equal to *Vau*. The inscription runs from the right to left.

Pp. 321-361. E. Hiller. Contributions to the history of Greek literature; continuation from XLI 398. V. Homer a collective name. That Homer was ever held by common opinion in antiquity to be the author of the epic cycle is erroneous, and due to the deceptions of rhapsodists, etc., with misapprehension of the loci.

Pp. 362-373, 531-546. A. Otto sends critical notes and emendations to the *Silvae* of Statius, books I and II-V 5.

Pp. 386-425. O. Crusius. The collection of Greek proverbs by Maximus Planudes. On the MSS, history and editions of the work, with the most interesting passages quoted and illustrated. A collation of Laur. plut. LIX 30 (Florence) and Vaticanus 878 (Rome) yield a number of corrections and additions.

Pp. 426-435. G. Thouret examines the chronology of the years 218-217 B. C. against the wrong date fixed for Trebia by Matzat in the Zeittafeln.

Pp. 436-461. J. Ilberg. The manuscript tradition of the works of Hippocrates. An investigation of the MSS shows that the critical apparatus of Littré is incomplete and not reliable. I. proposes a new arrangement of the MSS into two classes.

Pp. 462-466. C. Wachsmuth draws deductions as to the topography of Alexandria, from a passage in the biography of St. Spyridion by Theodorus, Bishop of Paphos. The text was published in extracts by H. Usener in Jahrb. für protest. Theol. XIV 219. Neapolis is the settlement on the Isle of Pharos.

Pp. 467-471. J. Schoenemann. Herodicea. Herodicus followed Eratosthenes in reading Arist. Ran. 1028 *Μαρδονίον* for *Δαρείον*. There is a reference to the second edition of the Persae of Aesch., acted at Syracusae.

Pp. 472-488. F. B. defends his reading, 'suum,' in Juv. X 294; punctuates *ille sui, palpo quem* in Persius V 175, and refers the Floralia mentioned, not to the Roman festival, but according to CIL. IX 3947, to a rural fête. Lucil. fr. 103, Bährens, Syll. read *si dent* for *student*, id. fr. 585 *arguta manu* for *argutaminini*. Julius Romanus ap. Charis p. 145, 29 read *Torces* (= *torques*) for *tores*, and for Pomponianus mentioned, cf. CIL. VIII 2391. Pomp. was younger than Fronto and a contemporary of Jul. Romanus.—A. Ludwig reads Aesch. Eum. 76 *κἀν δὲ ἡπίερον μακρὰς βεβῶς ἀμείψης τὴν πλανοστιβῆ χθόνα*. Schol. Od. v 381 (Cod. Ven. 813 M) read *παρὰ Σοφοκλεῖ*, and cf. Soph. Ai. 341.—R. Schoell. The inscription of Cnidos, discovered and published by Ch. Newton in Disc. of Halicarnassus, etc., I, pl. xcii, No. 40, II 755, reads: *Γ' Ἀθα|νάτοις | [θυ]όεντα || [δα]μιουργὸς Ἀρ | [πο]κρά(ς) || ἰδρύσατο | βωμόν*.—E. Hoffmann, *Epeur* on mirror in the Bibliothèque nationale at Paris (Gerhard Etr. Spiegel, III, pl. 181) and *Epiur* on one in the Berlin Museum (ibid. IV 335, No. 2) are equal to Epeios, and represent the eponyms of the Epeians, who, being defeated by Hercules, followed him and settled under his leadership in Latium.—K. Zange-meister reads, Velleius I 17, 5, *huius ergo procedentis in unum saeculum*, and II 109, 1, *corona saluum custoditum* for *corpus suum custodientium*.—E. Wölfflin. Ad Sueton's Pratum.—J. Cholodniak. Prosepnais or Prosepnai? Actual inspection shows that on the speculum Cosanum (Ritschl, Pr. Lat. Mon. Ep. tab. XI M) the older reading Prosepnai is the true one. The figure S at the end of the word is only a rude picture of a curl of hair.—M. Ihm. Three new inscriptions found in Cologne and Mayence. 1. A votive tablet to the Quadviviae. 2. A tomb inscription (fragmentary). 3. A dedication (also fragmentary).

Pp. 489-524. A. Kalkmann. Tatian's information concerning works of Greek art, in his discourse to the Greeks, cc. 33-5, are mostly fictions. His enumeration is merely an uncritical compilation from other works on Greek art, and not based on actual inspection, as he wants to make us believe.

Pp. 525-530. L. Mendelssohn. De Zosimi aetate disputatio. Reasons for fixing the date of the work of Z. between 450 and 501 A. D., and not in the first half of the century, as Jeep (Rh. Mus. XXXVII 425).

Pp. 547-558. A. Ludwich. The Homeric hymn, No. 19, to Pan shows no traces of the Alexandrian artistic period, nor is it a make-up from several poems. L. places ll. 8-11 after l. 27; and 37, 40, 39, 38, and 41 in this order, with some changes of reading.

Pp. 559-581. B. Niese. Straboniana. Continued from XXXVIII 567.<sup>1</sup> VI. The acquisitions of the coasts of Pontus by Mithridates VI. A detailed narrative of the origin and progress of M.'s conquests on the Euxine, by a comparison of Strabo's account, and the decree passed by the inhabitants of the Chersonesus in honor of Diophantus, the general of M. (Ditt. Syll. I 371). VII. The last tyrants of Athens. Athenio, mentioned by Posidonius in Athen. V 211e ff., is distinct from Aristio, mentioned among others by Appian, Mithr. 28 ff. and Pausan. I 20, 5 ff., he is a predecessor, ruling a few months of the summer 88 B. C.

Pp. 582-589. F. Bücheler. Old Latin. Continuation from XXXIX 427.<sup>2</sup> Distinction of Latin words into three groups. 1. Such as are common to all the Indo-European languages (*pater*). 2. Such as are specifically Latin (*patronus*), and 3. Words borrowed from sister-tongues. Another paragraph treats of Old-Latin intersonantal *f*, as in *profat*, *Safino*, *scrifont*, *verfom*, *siflare*, *tafanus*, *Alfurnus*, etc. The written language expressed this sound by *b*, while the popular tongue preserved it, whence it passed later on into the Romance languages. B. derives *barge* from *βάρης* (*barica*), and *soin* from *sonium*, sorrow. This *sonium* is equal to *senium*, but different in its origin from *senium* = *senectus*, notwithstanding their similar meaning. *Sonium* is the low-Latin, *senium* the literary form. The root is the same as in the German verb 'schwinden' and the Greek *σίνος*.

Pp. 627-633. Reprint of a letter of Philip Buttmann, dated 1817, to B. Naeke à propos of the latter's edition of the fragments of Choerilus.

Pp. 634-644. A. Ludwich denies the existence of the plural form of *πρόσωπον* for the poets Colluthus and Nonnus, and emends accordingly.—K. Schumacher. The narrative in Livy XXXIII 18 is confirmed by an inscription published in Bull. de corr. HELL. VIII 358 on the conquest of *Πύση* and *Κύλλανδος*.—C. Weymann shows that Alcimus Avitus (Carm. IV 499) *Inter se tumidos gaudet committere fluctus*, is a transformation of the obscene line Martial I 90, 7.—S. J. Werner has discovered in a Zurich MS, C. 58 (275), Saec. XII, a shorter description of the dies Aegyptiaci than that published by Schmitz, Rh. Mus. XXIII 520. It consists of 22 lines in poetry and a prose index.—G. Mollat calls attention to three incunabula hitherto unknown, preserved in the library at Cassel. They are Cicero de officiis, sine loco et anno; Aesopus fabulae XXXIII trad. Laurentius Valla, Nuremberg, and Auctoritates variorum, Deventer 1497, Jac. de Breda.

W. M. ARNOLT.

<sup>1</sup> See A. J. P. VII 534.

<sup>2</sup> See A. J. P. IX 237.

NEUE JAHRBÜCHER FÜR PHILOLOGIE UND PAEDAGOGIK. 1888.

Fascicle 1.

1. Beiträge zur deutung antiker namen. C. Angermann. 1. Ἰκαρος, Ἰκάριος, Ἴκος, from root *sik*, "benetzen," "befeuchten." 2. Sagra, Σάγρος, from root *svag*, an old form of *sik*. 3. Ἀθήναι, "the heights," from which are derived Ἀθήις, Ἀττική. 4. Κιμῳός, from root *κιμο*, Skr. *ṛjāma*, "dark," "whitish." Thus Miltiades is "the red" (μιλτός), Κίμων "the whitish." 5. Aesis, Aesar, Isara, from root *is*, "schwellen." 6. Names of places in -este. Segesta, "Starkenburg"; Praeneste, "Hochheim."

2. Zu Homers Ilias. A. Scotland. Δ 79-85 and E 267 are probably interpolations.

3. Biblische parallelen zu Homeros. Ul. Krenkel. A very interesting and apparently complete (30 pp.) collection of similarities in thought or expression.

4. Review of Cichorius' *de fastis consularibus antiquissimis* (Leipzig, 1886), by F. Rühl, Königsberg. This review is mainly an outline of C.'s work, which is praised in very high terms. It reaches the conclusion that the capitoline fasti are simply eine kontamination der Fasten des Macer und der von Diodor bis 328 benutzten.

5. Conjectanea Pausanica, by H. Hitzig, Zurich. Critical notes on I-VI.

6. Tyrsenisches von Kyllene, by K. Tümpel, Neustettin. On certain forms of the Hermes and Aphrodite cults.

7. Zu Sallustius, by Opitz, Dresden. Critical notes on Cat., Jug., and Col. 8, 9, 10, 17.

8. Das reciproke verhältnis bei Caesar durch *se*, *ipsi se* ausgedrückt, by R. Menge, Halle. The purely reciprocal relation in Caesar is indicated by either *inter se* or *se ipsi* (*ipsi se*).

9. Review of Waltz's *Oeuvres d'Horace*, by R. Robrik, Belgard. This edition by Waltz (professor at Bordeaux) is intended mainly for advanced students in Horace. It is a good, somewhat expurgated edition, and contains an excellent and satisfactory introduction devoted to the life and the language and meters of Horace. The text is mainly that of Keller and Holder (1888).

11. Über eine Trierer Caesarhandschrift, by M. Manitius. This MS has been employed in the composition of chapters 9-12 of the gesta Treverorum, which are taken bodily from Caesar's B. G. It takes, therefore, a middle position between the MSS of the first and second classes.

12. Zu Ausonius und Apollinaris Sidonius, by Manitius. This has to do with the assertion of Sidonius that Anthemius in his youth learned all the wisdom of Greece, including the sayings of the Seven Wise Men. Some of these he quotes. The present article is to show that these quotations are from the 'Ludus septem sapientum' of Ausonius, or an abbreviation of it.

## Fascicle 2.

13. Zur geschichte und composition der Ilias (continued). K. Brandt. V. Über eine zweite bearbeitung der alten epopöe vom zorne des Achilleus. H 313-K 579 comprise a late extension of the original "Wrath of Achilles," which latter, B 42-H 312, is to be assigned to a date near the first Olympiad.

14. Zur Katharsis des Aristoteles. K. Göbel. G. compares Plat. Leg. VI 790c, *δειμαίνειν*—*ἐμφορὰς ἔχειν*.

15. Die neueste übersetzung des Anabasis. G. K. A sarcastic notice of one of the publications of the enterprising Ph. Reclam.

16. Zu Platons Politeia. K. J. Liebhold. Very interesting critical notes on 19 passages.

17. Vermischte bemerkungen, 37-50. F. Rühl. A series of miscellaneous notes, the longest being on the order of the books of Diyllos, the division of the works of Philistos, and the date of Kleitarchos's "floruit."

18. Zu Hesiodos Theogonie. A. Ludwig. A note on 48.

19. Review of Merguet's Lexicon zu den philosophischen schriften Ciceros mit angabe sämtlicher stellen (erster band), by M. Hözl. It has been with praise and pleasure that the special lexicographical work of Gerber and Greff (lexicon Taciteum), and of Merguet, Meusel, Menge, and Preuss, who have published Caesar-lexica, have been welcomed. In 1884 Merguet finished his lexicon to the Orations of Cicero; he is now undertaking the production of a lexicon for the Philosophical writings. There are to be about 60 lieferungen (12 each year), 8 of these constitute the first volume, and are very favorably reviewed in the present article.

20. Über die handschriften von Ciceros Deiotariana, by C. F. W. Müller, Breslau. A refutation of Nohl's classification of the MSS as he has given it in his "Orationes selectae," published by Tempsky-Freitag.

21. Zu Vergilius Aeneis, by Th. Maurer, Mainz. Critical notes on X 107 and 279.

## Fascicle 3.

22. Euphorionea. G. Knaack. I. A list of words used by Lycophron which are found also in Euphorion. II. A number of fragments referred to the Chiliades and an attempt to outline the contents of the poem.

23. Analecta medica. M. Wellmann. I. The physician Petro, mentioned by Celsus and by the scholiast upon Il. A 624, is identical with Pliny's Peteichus and Galen's Petronas. II. On the relation between the scholiasts upon Nikander and Dioskorides.

24. Zu Sophokles Antigone. Th. Breiter. Notes on 287 and 392.

25. Zu Platons Apologie. O. Apelt. In 19 c, for *μή πως ἐγὼ*, read *μή ποθ' ὥς ἐγὼ*.

26. Kritische bemerkungen zur geschichte Timoleons (cont. from Jahrb. 1886, p. 319). Ch. Clasen. The narrative of Diodoros, drawn from Theo-

pompos, is more trustworthy than the prejudiced account which Plutarch gives, and which may be referred to Timaios. The colonization by Timoleon took place after the overthrow of Syracuse, and after the peace with the Carthaginians. The battle of Krimisos was not earlier than 340-339.

27. *Ac* und *atque* vor consonanten, by P. Stamm. This article embodies an attempt to prove from Cicero, Caesar, Sallust, and Livy these points: (1) *atque*, as well as *ac*, is very common when within one and the same sentence one idea is added to a preceding one; (2) *ac*, and not *atque*, is used when a whole sentence, or a rather fully developed clause, is appended, in which case there very frequently stands after *ac* a negative, a preposition, a conjunction, or an adverb; (3) after expressions of likeness or unlikeness both *atque* and *ac* may stand.

28. Zu Ciceros Briefen an M. Brutus, by O. E. Schmidt, Dresden-Neustadt. The critical treatment of a number of passages as an illustration of how S. understands the text has been improved. He repeats his views of the critical apparatus as he has set them forth in his edition of the letters.

29. Zu Aeneis und Ilias (vgl. Jahrb. 1886, s. 500-502), by Th. Plüss. An analysis of the episode of Nisus and Euryalus with the purpose of showing Vergil's manner of scene and character sketching.

30. Review of the Zeitschrift des vereins zur erforschung der rheinischen geschichte und altertümer zu Mainz, hggb. von W. Velke (dritten bandes, viertes heft). This makes special mention of the work of Heim and Welke, and reviews it favorably.

31. Zu Silius Italicus, by L. Bauer, Regensburg. Critical observations on a large number of passages.

#### Fascicle 4.

32. Homerische probleme (continued). F. Weck. Critical discussion of six passages in the Iliad.

33. Athene-Mentes in Ithake. A. Scotland. S. defends the traditional reading in Od. *a*, and suggests a number of interpolations in different places.

34. Zu Hesiodos. A. Ludwig. The form of the word Ὠκυμένη in the Antimachos MS, Od. *a* 85, is precisely the same as found in Hesiod.

35. Bemerkungen zu Aristophanes. W. Pökel. Critical notes on 42 passages from the different comedies.

36. Zu Ovidius Metamorphosen. A number of textual criticisms on books IV to XIII, by F. Polle, Dresden.

37. Über *se* und *inter se*, by K. Göbel. A reply to Menge (fasc. 1). In the case of transitive verbs in which the idea of reciprocity already rests, like *coniungere*, *conciliare*, *disiungere*, *disparare*, the mutual relation is usually indicated simply by the reflexive pronoun. *Ipsi se*, or *se ipsi*, in Caesar serves not to express reciprocity, but to intensify the subject.

38. Review of H. J. Müller's L. Annaei Senecae oratorum et rhetorum sententiae divisiones, by R. Opitz. A very favorable review, although in a

number of places O. proposes certain corrections or additions. The work is one which has been actually needed and cannot be ignored by any future student in Seneca.

39. Zu Seneca Rhetor, by M. C. Gertz, Kopenhagen. Proposed emendations.

40. Zu Persius, by H. Blümner, Zurich. On I 80. It is proposed to read *farrago* for *sartago*.

41. Chronologische vorurteile, by W. Soltau, Zabern. In reply to Niese's claims concerning the chronology of Diodorus, published in the Gött. Gel. Anz. 1887, pp. 831 ff.

42. Zu Livius, by Berndt, Herfod. Critical note on XXI 8, 4.

Fascicles 5 and 6.

43. Zu Lysias. A. Weidner. Textual criticism of a number of passages from orations 10-31.

44. Das Griechische heer bei Plataiai. J. Beloch. The total strength of the Greek army must have been somewhat over 60,000, a number which was seldom surpassed in later Greek history.

45. Der überfall von Plataiai. A. Bauer. A vigorous argument against Junghahn's theory (Jahrb. 1887, p. 748 ff.) of a second recension of the works of Thucydides.

46. Zur nautik der alten. R. Oehler. The hitherto accepted interpretation of *λαγγῶνες* (*πρητοὶ λιθοὶ*) is correct, Breusing to the contrary notwithstanding.

(17). Vermischte bemerkungen, 51-63. F. Rühl. Notes on various passages from Livy, Justin, Vegetius, etc., with a discussion of the question of the founding of Kyme in Italy.

47. Zur Anthologia Palatina. H. Stadtmüller. Critical notes upon 10 passages.

48. Zu Kallimachos. E. Dittrich. In fr. 172, for *γυνή* read *γρόνη*.

49. Diphilos und Hikesios. M. Wellmann. The physician Diphilos is the source from which Hikesios drew his material.

50. Über die poetischen fragmente des Asinius Pollio, by F. Harder, Berlin. Ausser dem zweifelhaften worte *caminus*, das einem verse entstanden sein *kann*, besitzen wir von des Asinius dichterischer thätigkeit nichts als den rest eines mutmaszlich galliambischen verses, an dem eine kühnheit des ausdrucks auffällt: *Veneris antistila Cuprus*.

51. Zum Catonischen gründungsjahre Roms. L. Triemel. This is directed against Unger's hypothesis, namely, the year 739.

52. Auguralia, by P. Regell. On Fest. 24rb 31, and 333a 9.

53. Zu Horatius, by E. Anspach, Cleve. In reply to E. Schultze (Jhbr. 1887, pp. 621-627); this is therefore written in defense of the genuineness of c. III 30, 2.



54. Ad Orientium, by E. Bährens. Critical notes.

55. Zu Seneca und Minutius Felix, by E. Bährens. Critical notes.

(20). Über die handschriften von Ciceros Deiotariana, by H. Nohl. In reply to C. F. W. Müller (Jhbr. 1888, p. 138) in defense of his classification of the MSS.

56. Die quellen von Charisius I 15 and 17, by F. Bölte, Frankfurt-am-Main. This discussion covers forty pages of this number of the Jhbr., and constitutes a series of "kritische beiträge zur geschichte der römischen national-grammatik."

57. Zu Tacitus Historien, by F. Walter, München. On I 66.

E. B. CLAPP.

W. E. WATERS.

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HERMES, 1887.

### III.

H. Schrader. Die Ambrosianischen Odyssee-Scholien. An attempt to sort these Scholia and to fix more accurately their age and value than had been done by Dindorf. Of the latter's work S. says, with some exaggeration, possibly: "ein Symptom des unerhörten Zustandes des uns bei Dindorf gebotenen Scholienmaterials der Odyssee." The three MSS are independent of each other as far as the scholia are concerned; consequently there is no prospect of reducing the bulky material to a more modest compass.

I. Beloch. Das Attische Timema. B. reiterates his contention (against Boeckh and the recent editor of the Public Economy) that the assessment of the first class of taxpayers did *not* amount to one-fifth of the assessed value. Incidentally Beloch claims that there was a system of taxing real estate by assessing the demes, quoting C. I. A. II 1055: *καὶ ἐὰν τις εισφορὰ ὑπὲρ τοῦ χωρίου γίνηται εἰς τὴν πόλιν, Ἀἰξωνέας εισφέρειν*; also II 1059: *ἐὰν δέ τις εισφορὰ γίνηται ἀπὸ τῶν χωρίων τοῦ τιμήματος, τοὺς δημότας εισφέρειν*.

Th. Thalheim. Zu Deinarchus. Critical notes on the text. Very close study is everywhere manifest, but it is very doubtful whether the difficulties emphasized in many cases ought to be considered sufficient cause for changing the text. The faulty and awkward expressions may be chargeable to the author himself.

G. Heylbut (Hamburg) publishes a MS of Ptolemaeus, *περὶ διαφορᾶς λέξεων*, in which Ammonius is followed to a great extent; still there are many things not found in that writer. Distinction is made e. g. between *ῥις* and *μνητῆρες*, *φεύγει* and *ἀποφεύγει* in the legal sense, between *ἀπολογεῖσθαι* and *ἀπολογίζεσθαι*, *ἀμὺρ* and *ἀμφίς*, *ἀνάμνησις* and *ὑπόμνησις*, *ἅμα* and *ὁμοῦ*, *θεατῆς* and *θεωρός*, *αἰθε* and *ὄφελον*; *οὐδέποτε* to be used of past or future, *οὐδεπώποτε* of the past only: "*ὥστε οἱ λέγοντες οὐδέπώποτε γενήσεται σολουκίζουσιν*;"—*τιμωρεῖν* and *τιμωρεῖσθαι*; *ἡ χάραξ* and *ὁ χάραξ*, *ἐπικούροι* and *σύμμαχοι*, *ἐνεκα* and *χάριν*, *δεσπότης* and *κύριος*, *ὀφείλημα* (public debt), *χρέος* (private); *ἀναβάλλεσθαι* and *ὑπερτίθεσθαι*, *ἄρρωστος* and *ἄρρωστών*, *εὐφνής* and *εὐμαθής*. Useful for younger students is the following definition: *ἡ ἀπὸ πρόθεσις τῆς παρὰ διαφέρει· ἡ μὲν*

γὰρ ἂ πὸ τίθεται ἐπὶ τῶν ἀψύχων, οἷον ἀπ' Ἀθηνῶν ἐρχεται, ἢ παρὰ ἐπὶ τῶν ἐυψύχων οἷον παρὰ Σωκράτους ἐρχεται. The positive character of αἰδῶς and the negative of αἰσχύνῃ are well marked. Other instructive distinctions are made between χλαῖνα χλαῖνις χλαμύς, λαχεῖν and κληρώσασθαι, ἀτέχνως and ἀτεχνῶς; ἄχρι and ἄχρις, διπλοῦς and διπλάσιος, ὅτι and διότι, οἰκαδε and εἰς οἶκον, σημεῖον and τεκμήριον, εὐφραίνεισθαι (defined as intellectual and sentimental pleasure), ἡδεσθαι (sensuous, a distinction not borne out by classic Greek); κιβωτὸς and κίστη. The proper designation of the stages of life is given as follows: βρέφος, παιδίον παιδάριον, παιδίσκος, παῖς; the next stage πάληξ or βούπαις or ἀντίπαις or μελλέφης; then ἔφηβος, μενίσκος, μεῖραξ, νεανίσκος, νεανίας, ἀνὴρ μέσος, προβεβηκώς, also called ὁμογέρων, γέρων, πρεσβύτες, ἑσχατογέρων. The Atticistic tendency of the collection is evident from the article on ἀπελεύθερος and ἐξελεύθερος: “ἡ δὲ μέντοι καὶ ἀδιαφόρος χρῶνται τοῖς ὀνόμασιν.” The drift of the list is rather phraseological than antiquarian; there are but few articles like that on μέτοικος and ἰστοτελής.

H. Diels. Herodotus and Hecataeus. Diels dissents from those who hold that Herodotus derived nothing whatever from literary tradition, while he rejects the view of those who consider Herodotus a clever and unscrupulous compiler. Hecataeus of Miletus seems to have been almost the only one of whom Herodotus made considerable use. First Diels discusses the authorship of Hecataeus, and claims for the fragments substantial authenticity. He traces allusions to Hecataeus particularly in the account of Egypt (Bk. II). The passage in which the Delta is called a “gift of the Nile” Diels considers a bodily transfer from Hecataeus; and he further compares Hdt. II 77 with Hecataeus fr. 290 (Müller). (The expression in Hermogenes, de Ideis II 423, ‘Ἐκαταῖος παρ’ οὗ δὴ μάλιστα ὠφέληται ὁ Ἡρόδοτος, refers to style.) The account of the crocodile and of the hippopotamus in Hdt. II 68, 71, according to Eusebius Praepar. Ev. X 3, p. 466, is copied from Hecataeus. An earmark of Hecataeus’ compositions seems to have been his fondness for etymology (as it was a weakness of his contemporary Heraclitus of Ephesus), and Diels, following this clew, attempts to identify a number of passages in Stephanus Byz. as Hecataean.

C. Robert. Archaeologische Nachlese: Atlanta (vase-painting at Bologna), the Sibyl of Marpesos (on certain paintings of Pompeii), birth of Apollo (lid of the Borghese sarcophagus).

Kubitschek (Vienna). Civitates mundi: according to a stray date in a Paris MS (ninth century) there are “in hoc mundo” 5627 “civitates.” Kub. finds that this approximately agrees with Ptolemy’s geography, both cities and tribes being counted.

The same. On the text of the Geography of Ravenna (last edition by Pinder and Parthey).

#### IV.

Kaibel. Sententiarum liber quartus. Critical notes on passages in Aristophanes’ Thesmophoriazusae, Thucyd. VIII 67 (ἀνατρέπειν), Athenaeus, Simonides fr. 47, Apollonius Rhodius, Timon of Phlius (in Sextus Empiricus), Hom. Iliad.

Rassow. Zur Hekabe des Euripides. R. maintains that vv. 92-97 cannot be genuine because they involve a grave discrepancy in the economy of the drama. As a matter of fact it is not known that Polyxena is to be the specific victim at the tomb of Achilles before Ulysses enters upon the stage. From this Rassow infers that the extant parodos has been "worked over," the traces being particularly manifest in 92-97, 104-143, 187-196, 267-270. He also calls attention to the apparent discrepancy between the words of the chorus 98-103 compared with 444-450, a discrepancy exaggerated, as it seems to me. By such means the trace of the 'ueberarbeiter' is found or seen elsewhere.

Rothstein. Critical notes on (Ps.-Longinus) *περὶ ὑψους*.

Th. Mommsen. Die Römischen Provinzialmilizen; cf. *Hermes*, Vol. 19, 246. Mommsen gives a list of such troops (1-300 A. D., in the provinces) which appear neither as *cohortes* nor *alae*, in Spain, Britain, Gaul, Alpes Maritimae, Raetia, Noricum, Pannonia, Dacia, Cappadocia, Syria, Mauretania. These troops were militiamen, an institution which was confined to a portion only of the imperial provinces, none being found in the senatorial provinces. These troops rank below the regular imperial troops.

R. Schöll (Polycrite) discusses a painting on a marble slab in the Central Museum at Athens: a man and a girl, "Lysimachos" and "Polykrite"; the letters suggest the period 479-431 B. C. Polycrite, daughter of Lysimachos (cf. Plato's *Laches*), is known as the grandmother of Aristides, the granddaughter as well as the son receiving support from the public treasury (*Plutarch*, *Aristides* 27); the marble slab, however, bears the image of a young man, probably a son of Lysimachos and brother of Polycrite. Schöll quotes the general mode of procedure under which such bounties were bestowed, from an inscription published by Kumanudis, *Ἀθήναιον* VI 271. Among those who received *σίτησις* in the Prytaneum were also the interpreters of the Delphic oracles (*ἐξηγηταὶ Πυθόχρηστοι*), such as Lampon, the contemporary of Pericles and Hierocles. Of these interpreters there seem to have been regularly three.

E. Maas. Untersuchungen zur geschichte der Griechischen Prosa. 1. On the extant speeches of Gorgias. There is a composition extant among the writings of Hippocrates entitled *περὶ φυσῶν*. Choice of words and arrangement stamp this performance as Gorgianic. *Parisa*, *Parisoseis*, *Homoioteleuta*, etc., occur in profusion, and the performance closely resembles the typical speech of Agathon in Plato's *Symposion*. The same combination of rhetorical figures is found in the *Eulogy of Helen*, preserved in the MSS as of Gorgianic authorship. This latter work has evidently served as a model for passages of the former. The fact that Isocrates' *ἐγκώμιον Ἑλένης* does not allude to Gorgias' eulogy does not prove anything against it. The excess of rhetorical adornment in the Gorgianic *Helen* should not be adduced as an argument against genuineness; cf. *Dionys. Hal. Lys.* 3: *ἐν πολλοῖς πάνν φορτικὴν καὶ ὑπερογκον ποιῶν τὴν κατασκευὴν καὶ οὐ πόρρω διθυράμβων φθεγγόμενος*. This speech, as well as the *Defence of Palamedes*, Maas considers to be genuine, the absence of individual traits in the latter notwithstanding. [Whether the fact that avoidance of hiatus is observed in Gorgias is sufficient basis for the inference that Isocrates learnt this from Gorgias may be doubted.—E. G. S.] As to date,

Maas compares Antiphon V and promptly infers dependence in the latter from a few stray and slender data ; hence the Palamedes is older than Antiphon V—is, in fact, the oldest piece of Attic prose we have.

2. Herodotus and Isocrates. The political debate (Hdt. III 80–82) on the choice of different forms of government is a *τόπος κοινός* such as the Sophists were wont to start, and Maas infers from the occurrence of similar ideas in Isocrates that both derived their ideas from a third source, perhaps the *καταβάλλοντες λόγοι* of Protagoras.

Mommsen. Symbols for numbers and fractions. Earlier figures (letters) for 50, 100, 1000, etc., became obsolete. The symbols for fractions are based on the corresponding words, being the initials of the latter: S *semis*, Σ *semuncia*, T *teruncius*, etc. Further details treat of the designation of weight, of copper and silver money: HS for the system of sesterces, \* for that of denarii.

Hülßen (the pomerium of Rome in the imperial era) revises the material with which Jordan operated, e. g. the following inscription: “ex. S. C. collegium augurum auctore Imp. Caesare Divi Traiani Parthici F. Divi Nervae Nepoti Traiano Hadriano Aug. Pont. Max. Cos. III Terminos Pomerii restituendos curavit.” A kindred *cippus* (of Claudius) was found in 1885, evidently in its original position. Details of Jordan’s views are corrected.

B. Kübler. Notes on Julius Valerius de rebus gestis Alexandri, a critical edition of which is said to be urgently required. It was first discovered by Angelo Mai in 1817 (reprinted Frankfurt, 1818), and later also published by C. Müller as an appendix to Dübner’s Arrian, Didot, Paris, 1846. There are but two MSS, one at Milan, of the ninth century, and one at Paris, of the fourteenth.

Miscellen. *μάσθλης* (Br. Keil) is of the third declension, -ης, not of the first, and becomes obsolete after the fifth century.

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